

ruption. They are here classed next to Sodom and Gomorrah in wickedness. Their guilt, great as it was, was less than that of these cities. Their wickedness was not greater, but they enjoyed more exalted privileges, which they abused. *More tolerable.* Their punishment will be greater, because their opportunities and privileges were greater. Judgment has already come upon these cities, for they have so completely perished, that site of them is unknown.

23, 24. *Thou Capernaum.* The place where Jesus had made his home after being driven from Nazareth. Luke 4:16-31. *Exalted.* The R. V. has it, "Shalt thou be exalted unto heaven!" That is, do you think your wonderful privileges alone can lift you up to heaven, regardless of your character? *Down to Hell.* Not heaven, but hell is the proper place for such wickedness, and utter disregard for the privileges brought to its door.

25-27. *Jesus answered.* Perhaps to the unspoken questions as to why not more was done for Tyre, Sidon and Sodom. *Thank thee.* Gladly concur and approve, whatever it may be. *Hid.* The mysteries of divine providence hid from those who are wise in their own conceit. *Revealed—babes.* Those who have the meekness and spirit of children, eager to learn. *Even so, Father.* So it was well pleasing in thy sight. *Knoweth the Son.* The Father only fully comprehends his person and work.

28-30. *Come unto me.* The blessing is for those who come. *Labor, etc.* The words are meant to cover all forms of sin and sorrow. *Rest.* No other can give that rest. *Yoke.* It is not the rest of inactivity. The yoke implies work. *Learn.* Become my disciple. *Rest.* The first rest was given, this we find by taking the yoke of Jesus and learning of him. *Yoke easy.* In contrast with that of the Jewish teachers. *Burden light.* The burden is keeping the commandments of the Lord, and they are not grievous to them that love God.

The Lesson Applied

1. *His Mighty Works.*—Yes, his mighty works were done in those cities yet they repented not. Here is encouragement for those earnest workers who do not see the fruit of their labors. Even Jesus wrought in vain. He sowed on many fields from which he gathered no sheaves. Here is where Christ had done his mighty works, works of grace and love and power, yet his ministry seems to have been a failure in these cities. The disciple is not greater than his Master, and if his labors often failed to bring the desired results, why shall the servant be discouraged when there is no visible manifestation of his labors? Let us take courage; it is not necessarily the fault of God's servant when there are no results; surely it was not the fault of Christ that these cities did not believe.

2. *Rejected Mercy.*—There is another side to this picture. Mercy, when continually rejected, will turn into severity. For days and weeks Christ poured out his life of love and grace and peace upon these cities. He made

his home among them and they had seen the beauty of his holy life. He healed the sick in their presence, spoke earnest words of divine love and truth in their ears, yet the people rejected him, and now comes the day when love and mercy turn into severity. To thousands of people Jesus has shown the same love and mercy. Souls have been saved and the power of God has been wonderfully manifested in their very midst, yet they reject all the proffered mercy and turn away from him. All the infinite tenderness of the divine compassion will turn into the "wrath of the Lamb," and oh, what a day of judgment that will be. From it God deliver us.

3. *The Invitation.*—God always mingles mercy and judgment. After the awful denunciations in these verses, Jesus closes with this the sweetest invitation ever given to men or angels. "Come unto me," etc. Nothing can add to the richness and beauty of these matchless words. We attempt no explanation, but invite all to contemplate these words in their original loveliness, speaking to the hearts of men the gracious message as it came from the lips of the blessed Jesus. The most welcome word ever spoken to human ear is this promise of sweet rest in Jesus.

To Make You Think

1. To what cities did Jesus give this warning? 2. Why was this warning uttered? 3. What mighty works had been done in Bethsaida? Luke 9:10-17; Mark 8:21-25. 4. Was Christ's woe a wish or a threat? 5. Was it uttered in love? 6. Should the inhabitants of these cities have believed? 7. What punishment was coming upon them? 8. Were their privileges greater than ours? 9. What is the measure of responsibility? 10. Are we responsible for our faith? 11. Are we responsible for what we know or for what we might know? 12. Has the warning of Jesus as to what would come upon the people of those cities been fulfilled? 13. Why will it be more tolerable for Sodom in the day of judgment than for these cities? 14. If the mighty works which were done in these cities would have led Tyre and Sidon to repent in sackcloth and ashes, then why were not these works done in Tyre and Sidon? 15. What great invitation is found in this lesson? 16. To whom is the invitation given? 17. Are all sinners included in this class? 18. What two kinds of rest are spoken of? 19. To whom is rest promised? 20. Does it mean inactivity? 21. How can taking the yoke give one rest? 22. Does not the yoke imply work? 23. Wherein then the rest?

Thoughts for Young People

Concerning Salvation

1. Every person enjoys an opportunity for salvation. Not all may have the same opportunity, but all have some. We have our opportunity whenever a sermon is preached or an invitation is given. Verses 20, 21. 2. Our salvation requires of us repentance, which is a sincere forsaking of sin and a sincere turning to God. Verses 20, 21. 3. If we reject salvation, we must expect

a fearful dealing in the judgment day. Verses 22-24.

4. The truths of salvation are received and understood by the humble more readily than by the great and disguised. Comparatively few of the rulers, legislators, political leaders, and men of great wealth are earnest Christians. Verse 25.

5. Salvation comes to us thro Jesus Christ, the Son of God. Verse 28.

6. Salvation lays upon us a light burden, but it brings rich reward in its rest and peace. Verses 29, 30.

From Various Sources

1. Privilege is responsibility. Where much is given much will be required. The saddest fall will be from greatest heights. Will any heathen rise up in judgment to condemn us?

2. Knowledge means blessedness. To know God is occasion for boundless thanksgiving. We may know him in his Son (John 14:9;) this is eternal life (John 17:3.)

3. Obedience means rest. Our burden-bearer is our rest giver. All other yokes are galling; his is easy. Come, submit, learn; the rest is sure.

The sinfulness of sin. Whoever thinks of modern sin as a mere vermiform appendix to human nature, troublesome indeed, and in rare cases dangerous, but a mere remnant of what has ceased to be a real organ in human life, holds his theory in the face of many stubborn facts which demonstrate the exceeding sinfulness of sin. It was not in darkest Africa, but was in lightest Jerusalem, and is in most enlightened America and Christian Europe, that Christ is crucified.—*Monday Club Sermons.*

Invitation. Note (a) That the invitation is universal—"Come . . . all." None too poor or lowly to come to him. (b) That rest is to be "given." This is a free gift of Jesus to man. This rest is immediate upon coming to the giver. (c) That it is rest from labor and burden-bearing. How many there are who are struggling along day by day, trying to live right lives, bearing their burdens of sin and sorrow with no help, no support, other than their own power. It is to them the invitation goes out—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." This is peace. (d) That there is a larger rest which is to be "found." Rest is not idleness, inaction, but rather the peace and happiness which come from the victorious struggle for higher life, for more perfect development. This is to be attained by uniting with Christ, learning of Christ, working with Christ. We are not alone in our efforts to find this rest—the rest of victory. Christ is working with us; thus we are yoked together with him for victory. And as we work with him we learn of him. We learn the secret of success—meekness and lowliness of heart. This will cost us something. Yes, but the yoke of Christ is easy and his burden is light.

He who speaks without thought will have cause to give thought to his speech.